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At present, neither observation  
nor general observation of  
self appears and it is this.

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At the same time, to be conscious of observing  
the consciousness is apt to give results of an  
artificial character, <sup>that is</sup> that does not lead to a  
perfecting of understanding <sup>by being it</sup> because <sup>is to</sup> too  
self-conscious of its observing to be observing,  
<sup>it</sup> because it restricts observation to the idea of  
consciousness, and ~~because~~ by making special plans  
of observation.

Observation should not begin to deal with plans  
but focusses upon observation itself which observes  
everything. The character of observation is <sup>should be</sup> general,  
~~more than~~ containing all particular experiences. General  
observations contain all particular observations

To observe and yet not  
to be aware of observing  
to see <sup>to know</sup> <sup>to know</sup>  
to know to know

of self-observation. At  
the beginning, this is only  
the first step to the  
whole for. But as we  
proceed, this will be  
occasional periods when we find that  
observing without thinking upon it is doing so. And so still windows, rest, periods will supplement  
the first.



Sept. 3rd, 1945

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Dreams, in themselves, do not point the way to problems that are ordinarily hidden to the consciousness. Only by studying conscious life can dreams eventually become of informative value in clarifying these hidden struggles.

The imagery, the irrational concatenation of episodes in the dream world, their often superbly artistic symbolization, - all this captivates when the dream is consciously remembered and reviewed. But these elements have very little value as compared with the emotional attributes, the basic psychic attitudes experienced towards the dream events. These feelings of ours, these attitudes, we shall find, are just as much present in the waking state where they can be more directly apprehended and intelligently studied to useful effect.

To begin with, there is much forgetting of dreams. Attempts to reproduce the full content of a dream suffers from too much unreliability for if even the rendering of <sup>occurrences</sup> ~~accounts~~ that have been witnessed in the waking state are subject to distortion by the imagination, how much more distorted much be the recounting of what is remembered of the dream life? We cannot know how much of our account is remembered as it happened and how much is garbled or completely forgotten, how much is

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But if the waking mind remains in its usual state of insensitivity, tension, or confusion, the estimate of subconscious mechanisms will be ~~so much more~~ confused and unreliable.

7 cases are very odd  
that the submersions  
mechanisms are the cause  
of the continuous confusion;  
but if we seek to clarify  
these subjects these under-  
lying mechanisms are  
the ~~abstract~~ <sup>intrinsic</sup> of first things  
~~something~~ something of  
clarity to the consciousness,  
how will the conscious  
mind find how not  
its submersions problems  
have been clarified is  
at all even, the argument  
points to a hypothetical difficulty  
is as impossible as to clarify  
the submersions <sup>order</sup> ~~order~~ <sup>order</sup> ~~order~~  
from themselves the <sup>order</sup> ~~order~~ <sup>order</sup> ~~order~~  
me

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Dreams are distorted because are waking thinking is distorted too and it stands to reason that the dreams build upon them but so much more distorted because they, in turn, are a further distortion of the normally distorted thinking process.

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How many times do we think without bringing a thought to its conclusion? Most of the time so that much of our thinking is, in reality, a shredding of thought.

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The state of development of a person is the director of a person's dreams. That does not mean that the dreams will be pleasant or unpleasant, but that they will ~~merely~~ <sup>exactly congruent with</sup> show a struggle of the mind or psyche which will be more or less congruous according to the man himself. That is to say, the ~~expressions of a dream are the~~ <sup>will be an</sup> expressions of his true state of character, of the evolution to which his character has actually attained. Most dreams are not ~~visions~~ <sup>visions</sup> but a conglomeration of thoughts and emotions which the dreamer himself cannot unravel, not ~~only~~ <sup>as they occur</sup> in his dreams but ~~in~~ <sup>as for his</sup> waking states.

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There are, of course, situation in dreams where he accomplishes things which he cannot possibly accomplish in his waking moments. But that is not different from his waking reveries in which he also accomplishes things that are himself for him to do apart from these reveries.



P538 If it is our desire to attain the highest in everything that we do, we must first make a determined attempt to outgrow and conquer the least desirable in us. Then alone can we become the fine instrument that is capable of functioning harmoniously with our lofty ideals.

If one wishes to do good, he must be able to forget the good deeds accomplished as well as the bad. Only then may another be assisted without the interference of conscious or subconscious factors of good or bad as contrasted with the really useful best and the worst which helps one to understand that giving presents <sup>helps us grow</sup> an opportunity rather than a duty.

P.541 So it is with thought. Thinking in terms of comparative good and bad sets up values which are too personal and limited. Such expediency merely postpones knowledge of the best and worst which can teach far more.

The best in us is neither good nor bad. The best is the utmost we can achieve at any given moment in our lives. Incidentally, what we consider to be our highest values are not really the best because they are merely value. A value is a goal and both are finite.

At all times, we require more than the finite to set our houses



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(416) The development of this disinterested affection for all that is going on inside as well as outside is very necessary if that natural intelligence is to have freedom to expand.

A certain feeling of kindliness and warmth has to be acquired to overcome the natural objections which ordinarily <sup>appear as the result</sup> arise out of any efforts which are not for <sup>immediately related to</sup> ~~expectations of pleasure~~. (416) self-indulgent pleasure. The purpose of such feeling is to <sup>it endow the</sup> ~~back our~~ efforts <sup>not force</sup> with a strength <sup>having</sup> that has in it ~~a~~ a

sustaining devotedness and which acts as a constant stimulus <sup>discouragement</sup> to patience and endurance in connection with the <sup>working with ourselves. We</sup> ~~work~~ we are doing with ourselves. <sup>we only profit when we concentrate upon the work instead of on the rewards it may bring. In thinking of rewards, the work itself suffers and with it the good that might come of it which is made manifest as we gradually become</sup>

There can be no thought of rewards in this work. <sup>on thinking of a reward, the work itself suffers and more in the end</sup> Everything that is done is simply to become at least

as conscious of the happenings within as those without with clarity of connection between the two as the object of this <sup>research</sup> undertaking.

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You, <sup>who are</sup> the observer, ~~stand still~~. You <sup>do not</sup> ~~don't~~ rush after thoughts although they may rush by you. First <sup>of</sup> is the <sup>become</sup> ~~clear~~ impression which must be clear and strong, and nothing must interfere with the intensity of reception. What interferes with intensity is <sup>clarity</sup> ~~drawing~~ conclusions, deductions, criticisms, <sup>no jumping to</sup> ~~all forms of judgment~~ which <sup>in fact</sup> ~~encourage~~ furtive observation prior to skilled accuracy <sup>when perception is still vague & opinionated</sup> in observation. (417)



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If one wishes to do good, he must be able to forget the good deeds accomplished as well as the bad. Only then may another be assisted with the interference of conscious or subconscious factors of good and bad as contrasted with the really useful best and the worst. *only when may we realize that when we give, an opportunity rather than a duty has preserved itself.*

So it is with thought. Thinking in terms of comparative good and bad sets up values which are too personal and limited. Such expediency merely postpones <sup>neutral</sup> knowledge of the best and worst in us which teaches much more.

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The best in us is neither good nor bad. The best is the utmost we can achieve at any given moment in our lives. Incidentally, what we consider to be our highest values are not really the best because they are merely value. A value is a goal and both are finite.

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At all times, we require more than the finite to set our houses in order. The best is needed and that best is our very best; not the compromising good which can only give a momentary satisfaction. One should not imitate the tailor who thinks to economize by stretching his fabric. The garment must be cut adequately without skimping or the customer will be displeased. <sup>and</sup> If we lose his trade, <sup>how will that profit us?</sup> ~~what will be the profit?~~



It is really just as easy to think to the <sup>apeximum</sup> ~~maximum~~ of one's capacity as it is to continue <sup>the</sup> a mediocre existence ~~which~~ we confuse with living. Basically, it is a <sup>matters</sup> question of direction. <sup>rightly-directed</sup> Devoting <sup>with</sup> ourselves to the <sup>acquisition</sup> development of a more powerful physique, the feat that <sup>"impossible"</sup> ~~was formerly impossible~~ <sup>becomes entirely possible</sup> is no longer so. If, single-mindedly, we determine to master the techniques of business, we become business men. And if we <sup>resolve</sup> ~~devote ourselves~~ to learning ~~what~~ we are - not for the ulterior motive of becoming an academic Buddha smiling complacently at those who come to worship at our shrine - <sup>then</sup> ~~then~~ we may <sup>fulfill</sup> the purpose for which <sup>it may be,</sup> we were born.

One should not make a beginning because it is easy. Ease is merely another horizon. Nor should one begin because he is inspired by a great vision or <sup>discovers</sup> ~~finds~~, at last, the leader who may be confidently followed.

One begins without inflated visions, <sup>since</sup> ~~for~~ these <sup>leave us</sup> ~~are soon~~ dissipated. One begins without <sup>a</sup> ~~all~~ leader for the true leader <sup>knows that any sect or ism must sooner or later suffer</sup> ~~has enough to do to lead himself.~~ <sup>at the moment. The banners are unshipped when that which the names symbolized is forgotten.</sup> One begins when he is ready.



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means itself is limited  
 the day - dream, the  
 the dream - episodes of  
 sleep, the thoughts  
 and activities in regard  
 to sleep, ~~the attitude~~  
 the discomfiting,  
 behavior, patterns which characterize  
 one is living, as one is a  
 moment, etc.

but if observation becomes held in particularized channels, it loses not only in possibility of scope but in the perfecting of naturalness of attitude. It becomes a <sup>narrow</sup> wishful behavior of the mind because the condition which aims to observe is no longer connected with the general nature of the individual which lies withdrawn and hidden.

Usually there is ~~no~~ interest in the whole of one's consciousness but only as it ~~pertains to~~ specific conditions and events. This fractional contact with oneself <sup>can</sup> never reveals the character-content of one's entire nature, which can only unfold by sacrificing the personal attitudes of the ego-creature which is always at work to justify to itself everything it does in its self-confessions of wrong-doing, by which it succeeds to bar the way to right adjustment which would mean the giving up of its spurious personality.

I wish to consider <sup>whether or not</sup> if I am honest in my friendships, but how can I <sup>know</sup> these by restricting my study to only the honesty and sincerity I evince in my friendship. <sup>Because</sup> I must know my general character <sup>only</sup> so I must observe generally. It is that general observation which <sup>can</sup> only let me see <sup>whether</sup> if my feeling and thinking are honest and sincere and whether that honesty and sincerity is not helping me to practice self-deception, because there is such

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unfold as we  
 study all its  
 of meaning, as  
 we, only this, but  
 for success  
 that we  
 as needed  
 is, again,

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a thing as an artificially created honesty and sincerity which is the holding fast to selfish desires and wishes.

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If ~~I~~ <sup>one casually himself</sup> observe myself and usually I am too diverted <sup>by too many impressions</sup> by too many impressions or by focussing even upon one, in this diverted consciousness I know <sup>that I am too</sup> is mingled the subconscious and unconscious elements of mind-activity. The conscious mind is by no means actually shut off from all other mind levels.

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But if <sup>we</sup> ~~I~~ were to cling to the superficial level <sup>of mind which is referred to as</sup> which we call the consciousness, that consciousness is <sup>the conscious</sup> insufficient to seize upon its submerged elements, <sup>the meaning or impact of</sup> which are no less active for actual severance between <sup>the two</sup> them does not exist. It is only that the superficiality of the consciousness is not in a position adequately to experience <sup>adequately</sup> its no-less active psychic surroundings which in consequence remain obscured... to the restricted sight.

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If one sees a motion picture many times, an enormous quantity of <sup>interest</sup> interest-matter appears which had remained hidden before. Observation has become not only a gathering of more and more details but <sup>is increasingly</sup> is increasingly penetrative until the substance of thought and feeling can be pursued as an uninterrupted unit independent of isolated suggestions which in the beginning were predominant in <sup>the thought</sup> thought.

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One no longer sees a motion picture. One sees a reality, a life one has not seen before. Discovery <sup>increases</sup> increases with the familiarity of the concentration <sup>in the self</sup> in the self <sup>and a study of one's reaction behavior</sup> and a study of one's reaction behavior.



And yet we will still be sceptical that practice in self-discipline can do very much for us. We will argue that the highly trained psycho-analyst is called for because our major problems have their origin in the subconscious strata of mind which the person of average intelligence and education is unable to sound. How, we will ask, is one to know, in the absence of professional advice, the meaning of the dream with all its irrational and highly symbolic imagery. And if we do not know the dream as a principal avenue to the subconscious mind, then how are we to know our subconscious dilemmas which, so the argument goes, have to be known if we are to make sense out of the reflected dilemmas of our conscious life.

Not used



(31)

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The consciousness continually receives impressions from other levels; <sup>only</sup> in this way, submerged contents make themselves felt. But such impressions are in too vague rapport with the consciousness that is <sup>itself</sup> half <sup>conscious, & itself</sup> ~~formant~~ to provide for any comprehensible or self-enlightening acquaintance with their content.

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Only by continuously observing the sensations of conscious life do its perceptive faculties become strengthened and <sup>which, in turn, brought</sup> ~~bring it~~ into closer rapport with other subjective levels. In proportion as <sup>the</sup> insight into the patterns of the waking state <sup>progresses</sup> ~~progresses~~, <sup>the</sup> ~~the~~ <sup>no understanding</sup> creations of the subconscious as they appear in <sup>patterns of the so-called stream of consciousness, etc.</sup> dream patterns <sup>also</sup> become increasingly clear to the understanding.



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which ceases to be ~~less and less~~ distracted by the  
tensions produced by the <sup>exhausting</sup> making of special efforts. It  
<sup>eventually knowledge of the self</sup> ceases to invoke efforts, the very idea of which  
<sup>eventually</sup> constitutes an interference, <sup>7</sup> until the effort becomes  
an unconscious act.